

Advice to ¹⁴*Whigs* and *Tories*:

O R, T H E
INTEREST

O F
Great-B R I T A I N

Considered ; Both in respect of
Domestick and Foreign Affairs.

W H E R E I N I S

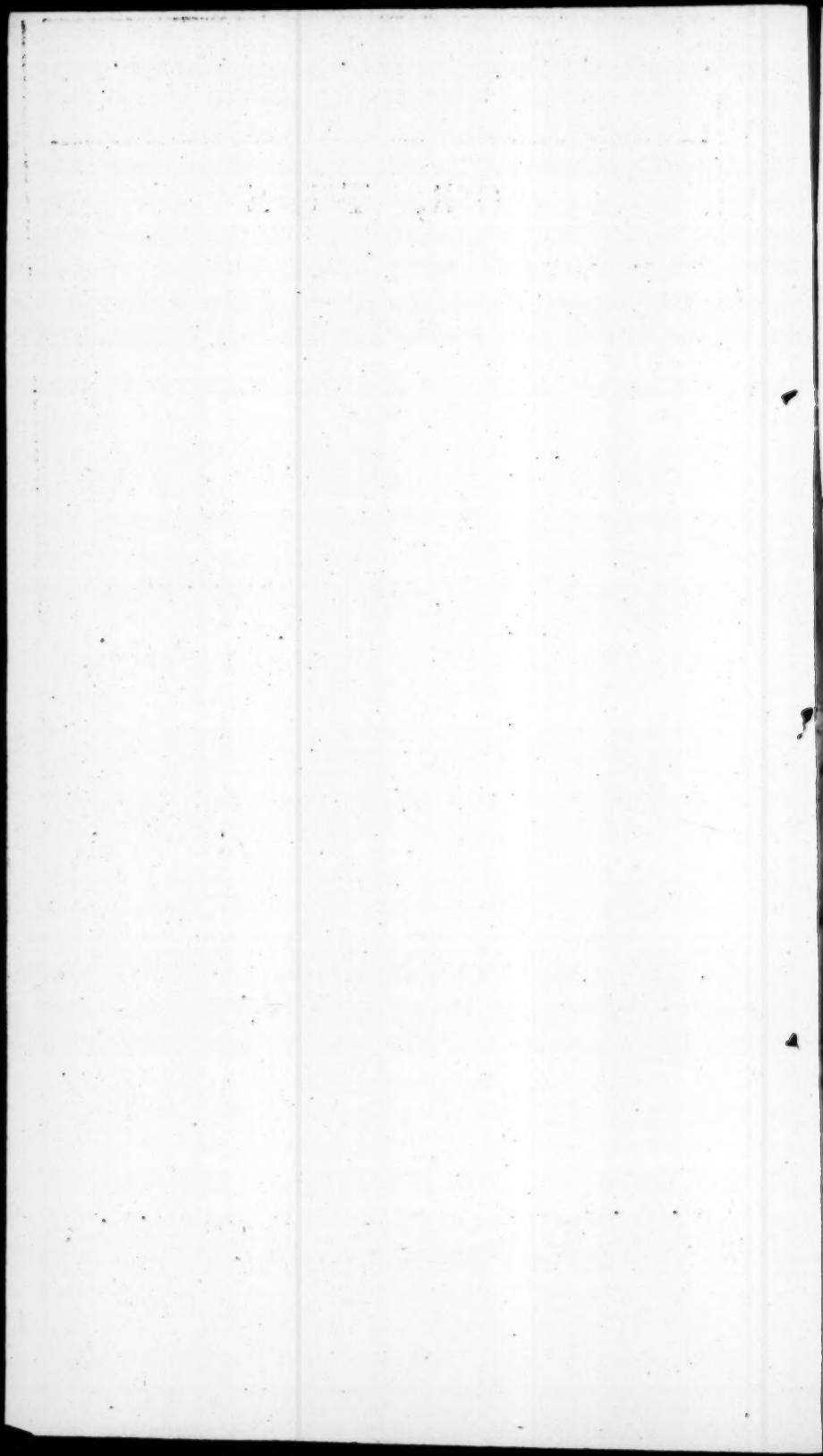
Represented the WELFARE and SAFETY
of this Kingdom, under the Happy Ad-
ministration of our most Gracious Sove-
reign King G E O R G E, either in rela-
tion to private Matters at Home, or
Publick Concerns Abroad.

By a sincere Lover of his Country.

L O N D O N :

Printed for *James Roberts*, at the *Oxford-Arms*
in *Warwick-Lane*, 1714.

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Whigs and Tories United;

OR, THE

INTEREST

OF

Great-Britain, &c.



S it is Natural for every Body to have a peculiar respect and regard for the Welfare and Safety of the Conuntry they belong to, so it is the Duty of every one, to contribute what he can to promote the Interest of that Government

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he is a Member of, and lives under ; the common and publick Advantage of a Nation being to be preferr'd before the private and sinister Ends of a **FACTION** or **PARTY** ; and as any Constitution is the most happy and flourishing, when the Members of it universally concur to advance their common Prosperity, so it must needs be detrimental and pernicious, when the Members of one Body have different Intentions, and aim at their particular Interest before the Good of the Publick. When any Power tho' never so great, extends its force two contrary ways, those separate Forces act not only so much less vigorously, but hinder and obstruct each others Force : And as the World in general destroy their own Happiness, by opposing one another, so Kingdoms divided among themselves lessen their Strength, and not only are Enemies to each other, but themselves, and lay themselves open to the base Designs of their Enemies. How far this may be our own Case we shall endeavour to represent, and what may be the most effectual measures to prevent it. And since our design is to shew and consider the Interest of *Great-Britain*, both in respect of Domestick and Foreign Affairs,

fairs, as we think it our Duty as a Subject of *England*; we shall first consider, how our Common Interest is or may be best promoted or advanced at Home; and then how it may be encouraged, and guarded from the Designs of our Enemies Abroad.

And, *First*, To determine the Interest of *England* in respect of Domestick Affairs, we are to consider the present Circumstances of our Affairs, and the Nature of its Constitution, and how it hath formerly been rendered Happy and Prosperous, or Unfortunate; from whence it will be most likely to propose, what Methods are convenient to make us Happy, or prevent us from being Miserable and Unfortunate.

The present Circumstances of our Affairs, and the Nature of our Constitution, may be comprized under two General Heads, being either Ecclesiastical or Political. We shall first consider the Interest of *England* in respect of Ecclesiastical Affairs, and then in respect of Policy or Government.

First

First then in respect of Ecclesiasticks. We are all sensible that since the happy Reformation, the Kings or Queens of *England* have always been honoured with the Title of Defenders of that Faith which the Church of *England* professes as by Law Established, free from those Idolatrous Superstitions which were introduced by the Church of *Rome*, and which had so much degenerated Christianity from its Original Purity, and had rather made Religion the price of Blood, than the way to Salvation: Now as the Church is plentifully supplied with wholesome Doctrine, and enjoy the free profession of their Faith, and see the Steps they tread and the way to another World plainly before them, without being led blindly by the Nose through a dark way by a Chain of Superstitious Institutions, they have more certain hopes of future Felicity, without parting with their Temporal Goods for the verbal promise of a happy future State.

But it is not only the Happiness of the Church of *England* that the Kings or Queens protect them in the quiet enjoyment of their Estates, and the profession of their Faith,

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Faith, but which adds to their satisfaction is, that the Religion and Faith they profess is grounded upon the solid Foundation of the Holy Scripture, which they have so fairly laid before them, that they may see that their Teachers lead them in the right way; whereas the Church of *Rome* suffers them not to see their way, nor allows them the Testimony of their Senses to confirm their Faith, but crouds them along through unknown Paths and a mist of Ignorance.

And as the Church of *England's* Pastors lead the People through this World as Men that have Eyes and can see, so the Church hath taken care to instruct them in a known Language, so that they may be able to learn their Duty, and instruct themselves further by themselves in the way to Heaven, which Liberty the *Romans* absolutely deny. They teach the People in a Language they do not understand, which is very unlikely to instruct them.

Another advantage which the Church of *England* enjoys is, that the Heads of the Church have provided proper Forms upon all Occasions in their own Language, so that they may apply themselves

selves to their God, and ask Forgiveness of their Sins without the help of their Priest; whereas the Church of *Rome* allows them not to know what they say to God Almighty, which Petitions are very unlikely to be acceptable, when the Petitioners ask they know not what, nor do they know how to return God Almighty Thanks, as long as they know not whether they have received what they required, asking they know not what; whereas the Church of *England* hath provided proper Forms upon all Occasions to return God Almighty Thanks for what Favours they have received.

Nay further, the Church of *England* hath not only taught their Communicants proper Forms of Prayer and Thanksgiving, as our Saviour taught his Disciples when they asked him how they should Pray, but have expressed themselves in such Words as are borrowed from the Holy Scripture, a Style becoming the Nobleness of the Creature, and fit to Address their Great Creator in. When we make our Application to any Great Person, we cover to make use of such Expressions as may represent us Persons endowed not only with Sense, but Reason.

Reason, and when we address our Creator, it is but fit we should make use of such Language as may let him know we are the Creatures he made and endowed with Reason, capable of expressing our Necessities, as well as of knowing our Infirmities.

Now, as the Church thus enjoys these Advantages and Privileges under the Protection of Her Majesty, so its Discipline is regulated by superior Pastors and Bishops, who have power to inspect into the Actions and Behaviour of the subordinate Clergy, and to correct and punish them when they neglect the due performance of their Duty. The Clergy have likewise their certain share of Temporal Things allotted to sustain them in the distribution of their Spiritual Food. But in the Church of *Rome* the Clergy make a Trade of their Function, and sell those Blessings which God Almighty ordered them to dispose of freely, at what Rates they please; and instead of doing like good Shepherds, they make a Spoil among their Flocks, prey upon their Riches, and devour their Substance. They not only divide the Spoil among themselves whilst
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they live, but when they die they would debar them the liberty of eternal Happiness, confining them to a fictitious Place formed by their own Imaginations, till they are willing to change their temporal Riches for the Treasures of Heaven.

Thus much for our present purpose may be sufficient in relation to the Ecclesiastical Constitution of the Church of *England*, which though never so well constituted and Disciplin'd may be liable to some Scandals, which are occasioned by the fault of some of its Ministers; which though instructed in so Sacred a Function, and empowered to distribute Spiritual things, are too apt to administer Carnal things to themselves, and lay open the Weakness of Human Nature, which might be undiscovered, did not excess in Drinking overpower their Reason; not but that there are Teachers in other Professions which indulge themselves much the like, but in a more sanctified way. Another Reproach which is brought upon the Church, is by the Remissness of some, who read the Prayers of the Church rather as a Duty imposed

posed for a Livelyhood, than an Application to God Almighty; but this is no fault in the Divine Service, but in the Priest that Officiates, and should rather be imputed to the Ignorance of the Minister, than a Reflection upon the Church; and should be so charitably censured by a Christian who values his Reason, and Judges as he would be Judged, that he should rather shew how they ought to behave themselves by his own good Example, than reproach the Upright and careful Pastor for the faults of a slothful and careless Shepherd who is unconcerned for his own Soul, as well as those of others.

Thus far we have considered the Advantages and Disadvantages of the Church; but as there is one Church of *Paul*, so there is another of *Apollos*; the Subjects of *Great-Britain* consisting of Dissenters as well as Church-men: These are not so immediately under the Protection of the Kings and Queens of *England*, as they are stiled Defenders of the Faith, but mediately, as permitted to enjoy the freedom of their Religion and the Liberty of Conscience by Virtue of *Toleration*,

yet as they are under the same Government and Co-partners of the same Constitution, making up a part of the same Body, they are equally free from the Impositions of the Church of *Rome*, and enjoy not only the liberty of their Divine Worship, but their Estates also, having the same Privileges and Immunities with the Church, and therefore may esteem themselves equally happy under the same Government; nor is there so much difference betwixt the fundamental Principles of their Religion, as to occasion any material Disputes; their Teachers are Regular and observe good Discipline and Conduct; they lead not their Hearers along in Blindness nor Ignorance, but shew them what Paths they tread in; they sell not Divine things as the *Romans*, nor put a Price betwixt them and the Gates of Heaven. They lead them not up in Superstition, nor encourage them to worship graven Images. They teach them in a known Language, and aim at the same Intentions as the Church. Their design is to go to Heaven along with their Hearers, and not as the *Romans* do, to sell a Title to that which they can neither make good to the Purchaser,

Purchaser, nor without God Almighty's great Mercy obtain for themselves; for if they, who instead of instructing the Ignorant, lead the Blind out of their way, are accursed, they have small hopes of enjoying that which they make groundless Promises of to others, and as *Judas*, who betrayed his Master, put a Price upon God Almighty's Goodness.

But further, as the Dissenters enjoy the same Privileges and Advantages with the Church in the profession of their Faith, and the possession of their Estates, so they differ from it in no material matters of Faith, their Doctrine is consistent with the same principal Foundation, and their Faith and Hopes in respect of a future State, of the same Stamp and equivalent with it. They are not so ignorant as to be perswaded that *Bread* is actually *Flesh*, or that *Wine* can be *Blood*, without losing its form. The Doctrine of *Transubstantiation* is as far from their Belief as the Existence of a *Purgatory*: We have both one Hope and I hope shall have both one Charity, as well as one Faith; and if we agree in Faith, Hope, and Charity, why may we not equally
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be esteemed as good Christians, and consequently live together as good Friends?

All the difference betwixt the Dissenters and the Church is, that as the Church have thought fit to make use of a set Form of Prayer, the Dissenters are better pleased with extempory Payers. The chief design and use of a Set Form I take to be, that the less Learned and weaker part of the Clergy might be supplied with more convenient Expressions and suitable Forms than their skill in the Scripture, or the weakness of their Capacities might furnish them with; but if the Dissenters had rather make use of the product of Extempory Thoughts, and think such Expressions more acceptable to God Almighty; what they do for Conscience sake, ought not to disturb those who are allowed to take their choice and go to Church. No doubt, nay, it is certain, that a great many of the Dissenting Ministers are Men of Learning, and sufficiently acquainted with the Scriptures, to compose Prayers fit to address God Almighty with; nor do they want Eloquence to make use of proper Expressions

ons; I will not say that any may be deficient, for as I am a Church-man myself, I would make no Reflections upon a Religion which is so little different from my own, that I can have no aversion to it, nor do I make it a scruple of Conscience to go and hear them; but I am satisfied that a great many Church-men whose Parts are less acute and of the lower Rank, would be very deficient, should they trust to their Extemporary Expressions, and therefore had better make use of Forms composed by those who are able to Instruct them.

Thus far we have considered the present Circumstances of Affairs in respect of Ecclesiastical Matters; we shall in the next place consider, according to our intended Method, how the Kingdom hath formerly been rendered Prosperous and Happy, or on the contrary, Unfortunate; which will easily be collected from the History of the fatal Tragedies that have happened by intestine Differencies, occasioned by Domestick Contentions about Religion. When any People are debarred of the Privilege of exercising their Religion, and their Consciences are restrained

strained to what is disagreeable, no doubt but it will excite them to use what endeavours they can to shake off that uneasy Yoke, that they may quietly enjoy the freedom their Conscience dictates to them: But since at the present, both the Church of *England* and Dissenters have the happiness of following the Dictates of their Conscience, I cannot see upon the account of Religion, why there should arise any Contentions or Animosities, or why they should be esteemed as two distinct Parties, and endeavour to destroy one another's Interests, but rather as they are Members of one Body and under the same Government, why they ought not to promote each others Interest, especially for the Reasons we shall in the next Place consider.

And *First*, We ought not to disagree about Religion, since betwixt the Church and the Dissenters there is no material difference in Matters of Faith, or any thing that respects Eternal Salvation; for whether we pray to God Almighty in a set Form of Prayers, or make use of Extempory Prayers, our Applications may

may be acceptable, as long as we ask nothing but what is Lawful and convenient for us.

Secondly. A set form of Prayers, or Extemporary Prayers, are neither absolutely necessary to Salvation ; for if we confess our Sins and ask God Almighty Pardon, or if we sincerely implore his Blessings either way, he will be ready to hear us, and grant our Requests, as he thinks most proper and convenient for us.

Thirdly. If the Design of Religion be chiefly to serve God Almighty and solicit eternal Salvation and Happiness in another World, we ought not to disagree or let it be a Foundation of Animosities, because we do not all implore God Almighty's Blessings in the same Expressions ; for since we all aim at the same end, and design Heaven as our last Period, and all our Intentions are to enjoy the same Place of Happiness, why may we not live happily together in the way to it.

Fourthly. If the difference of our Prayers be only for Conscience sake, why
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should we disallow that in another, when we should think our selves hardly used, could we not enjoy the same Liberty ourselves; for supposing two Persons were on a Journey, and both designed to go to the same place, though it might be better for them to go the same Road; yet if one of their Inclinations was to go one way, and the other's another, it would but make their Journey uneasy, to fall out, and endeavour to compel each other's Inclinations. If the one thought he went better and cleaner than the other, it would be kind to inform him of it, and to endeavour to perswade him to follow it, by good Arguments, but it would scarce be worth his while to go into the Dirt to beat him out of it; and if he was so fully Opiniated of his own way that Perswasions would not work upon him, he who had the better Choice ought rather to rejoyce at his own Happiness, and pittty his Friend's Misfortune, than reproach him with his Disadvantage.

Lastly. We ought not to disagree about Religion, if we consider the ill Consequences which have formerly happened

pened by such Quarrels. Intestines, Jars, and Civil Divisions in a Country, do but ruin and destroy the Nation, and when the Members of one Constitution disagree, the whole is weakened and made worse, the Subjects Murdered, their Lands Ruined, and their Estates Impoverished; and when thus weakened the more exposed to the insults of a common Enemy. Whereas, when the Subjects of a Country are united, and endeavour to promote their mutual Interest, they are Happy and Prosperous.

Having thus far considered the Interest of *England* chiefly in respect of Religion, we shall next proceed to represent its Advantages and Interest in respect of Government or Policy.

First then, as *Great-Britain* is governed by a three-fold Power, *viz.* Queen, Lords, and Commons; and that the Laws are enacted by their joynt Consent: It is not only a great Happiness to the People, that the Queen, who hath the supreme Power and Prerogative in confirming those Laws which her Subjects agree to, is endowed with such Principles, as disposes her to

concur to what is advantageous and agreeable to the common Welfare of her Subjects; but the People who live under so good a Constitution, ought to live easy and contented under such Laws as are made by their own consent, and confirmed by one who makes it her Business to promote the Happiness of her People. And this is what we may expect as long as it shall please God to continue her Majesties happy Reign; for as long as the Subjects of *England*, as we have taken Notice, consist of a Church by Law Established, and another by Toleration, no doubt but she will Defend the one and Protect the other; and whilst they both enjoy the same common Priviledges and Advantages, they may think themselves happy, and live easy under such Government.

And as the People of *England* enjoy Privileges in common under her Majesties Government, and may not only Exercise their Religion without Obstruction, but Possess their Estates without Imposition, so no doubt but the same Blessings will be continued, as long as we are secure of a Protestant Succession. It
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will be the Inclination as well as Interest of a Protestant Prince, to encourage his Protestant Subjects, and the Interest of the Subjects, to endeavour to Maintain such a Succession, to secure the continuance of their own Happiness.

And that the Interest and Happiness of *England* depends on a Protestant Succession, is not only consistent with Reason, but Experience ; we all know the fatal Consequences of the contrary in the late King *James's* time, where our whole Constitution was in danger of being overthrown, and the Protestant Religion likely to be laid aside ; this we can none of us be ignorant of, nor can we forget what Trouble and Confusion is bred in the Nation to extricate ourselves from the impending Yoke, and to prevent our Ruin, which had it approached but a little nearer, would have been past retrieving.

If we consider what Mischief and fatal Consequence might follow, should the Church of *Rome* advance the Throne, I cannot but Wonder, why any Party, who think of their own Safety, or would
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be averse to the subversion of their Principles, should so much as mention any thing in favour of the Pretender; the Liberties of the Church and likewise of the Dissenters being both inconsistent with, and likely to be overthrown by a *Roman* Catholick Prince.

I believe neither the Church of *England* nor the Dissenters, would be willing to embrace the *Roman* Religion. Could a Church-man, or a Dissenter, perswade themselves to believe the Doctrine of Transubstantiation, and believe that Wine was real Blood, or that Bread was Flesh, when they see the difference before their Eyes; and that what they eat or drink was the real Body and Blood of our Saviour; could either Party be so much imposed upon, as to believe there was such a Place as Purgatory, a meer Fiction of the Priest, and the Custom-House of the Church of *Rome*, which is neither under the Command of God Almighty, nor under the Power of the Devil, but absolutely contrived as a Net for the Priest to catch Souls in, and under no Body's Power but their own to take them out again. Would either Party be willing

ling to part with half their Estates to purchase Heaven of a Priest, when he may be pardoned at better Terms from God Almighty, viz. Only for Repentance: Would any of us be willing to leave half of his Substance from his Children, to purchase Prayers after his Decease, as if Heaven was to be bought with Money, or his Soul detained in a *Roman* Priest's Trap. Could we be Guilty of paying that Adoration and Reverence to Pictures and Statues, which is only due to God Almighty, or could we expect that the Intercession of graven Images would avail in Heaven. The *Roman* Priests perfectly make a Trade of Religion, and devour the Substance of the People, and give them so many Spiritual advantages, that their Carnal Goods are scarce able to purchase them. I have seen in a *Roman* Country, this *Motto* wrote over the Houses of the Priests, *Sapientia edificavit sibi domum, Wisdom hath built her self a House.* Their Habitations are always Sumptuous, and their Peoples Estates are exhausted in Beautifying and Adorning them. They are only Wise, and lead up their People in Blindness and Ignorance: They build themselves stately Houses, whilst their

their Flocks have scarce Houses to cover their Heads. If their People commit a Fault they are obliged to Confess, and not only their Bodies, but their Purfes suffer for their Pardon, which they receive not at God Almighty's Hands, where they might purchase it more securely at a cheaper Rate.

Now if either the Church or Dissenters could suffer themselves to be thus imposed upon, I should not wonder if they would promote the Interest of a *Roman* Prince; but if these things would be ungrateful; if they had rather enjoy their Liberty and Privileges; then it seems both their Interests to endeavour to procure a Protestant Succession; for should either Party promote the Cause of one whose Principles are inimical to their Interest, they would soon find themselves mistaken, and that they were only pulling an old House upon their own Heads; It is an averred Principle of the *Romans* to think it no Crime to commit any Sin to promote their own Religion; nay, they think a Sin no Crime, but Meritorious, to blot out and eradicate the Name of a Protestant: To bring
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this about, they will leave no Stone unturned ; Murder and Massacres are but Diversion ; to forsake their Religion in appearance is allowable, that they may have the better opportunity of promoting it, and devour the Sheep in Sheeps Cloathing : There is no trusting to their Pretences, their Priests can forgive them and promote them to Heaven, for acting that which deserves Damnation : They may Lye, Swear falsify and Dissemble, and all to do God good Service, as they call it, and send Hereticks to the Devil for Conscience sake.

If then the *Roman Catholick* Principles are thus dangerous and inimical to the Church and Dissenters, how vigorously ought they to oppose the endeavours of any who wou'd promote the Interest of the *Pretender*, and slight the designing Instigations of those who would sow Dissentions and Contests, and breed Animosities among us ; and how vigorously ought we on the contrary endeavour to maintain the Succession as by Law Established, to secure a Protestant Succession and the quiet enjoyment of our Religion and Interest.

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Nay, not only our Religion, but temporal Interest engages us to secure ourselves against a *Roman* Successor : Should the *Pretender* mount the Throne, we should soon find a strange Catastrophe in the Nature of our Affairs ; Churchmen and Dissenters might look upon each others Misery, and reflect too late on those Dissentions which made such Divisions in their Interest, and made such an inlet to a dangerous Enemy ; when the Poyson was lodged in their Bowels they might too late think of an Antidote to expel it ; if Bloodshed and Massacres did not destroy them, they would make Converts but little skilled in the Mystery and Trade of the *Roman* Priests, and their Estates would pay dear for their Mistakes ; the *Romans* would soon find ways to enlarge their Pretentions ; the Priest would not live without Building adorned at their Expences, and supplied with what the Fat of the Land would afford ; their Oyl would be consumed in Lamps, to shew them the way to worship the Altars of Idols, and adore the Shrines of Images.

Having

Having thus briefly shewn how far it concerns both the Church of *England* and Dissenters to maintain the present Government, and to secure a Protestant Succession, we shall next observe, That next to a Protestant Prince or Princess on the Throne, the Safety of the Kingdom depends in a great measure on Faithful and Good Ministers, who are intrusted in Places of Trust, or with the Concerns of the Nation, for if these should act Treacherously, and contrary to the Interest of their Country, the Safety of the whole may lie at Stake; they may buy and sell their Country to get Estates to Purchase for themselves; yet if they are either Churchmen or Dissenters, their Interests seems to be so linked together, that they ought to do nothing which may contribute to promote the Interest of a Catholick Prince; for should they heap up never so much Riches by so doing, when once that Prince was fixed upon the Throne, either their Lives, Estates, or Religion must be parted with, nor must they hope to secure the Former without forsaking the Latter. Their good Services would

soon be forgot, and their Estates not long enjoy'd, without a compliance with the Priest, nor would the Traytor be approved, tho' the Treason served a Party. Estates thus got would soon serve to beautify the Shrines they would not Adore.

But the Kingdom of *England* is not only governed by the Throne, and secured by the Conduct of good Ministers, but our private Matters in relation to our Interest at Home, in a great measure consists in the Wisdom and Conduct of the Nobility, and the wholesome Laws enacted by Parliament.

No doubt but it is the Interest of the Nobility to promote their own Safety, that they who are blessed with plentiful Estates may securely be continued in the enjoyment of them. It would be as inconsistent with their Safety to encourage the *Pretender*, as it would be contrary to their Principles to encourage the Catholic Religion.

But that which chiefly concerns the Interest of *England*, is the enacting of
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good Laws, and such as may encourage and promote our Manufactures at Home, and our Plantations Abroad ; Trade is the Life and Strength of any Country, and Enriches it, which makes it Powerful at Home, and the more capable of opposing its Enemies Abroad.

Since then the Traffick of a Country and its Manufactures both Employs our People at Home, and Enriches them by exchanging them Abroad : It is the Interest of a Parliament to consider the most effectual Measures to promote our common Interest ; for in consulting the Interest of the Commonality they promote their own, and enrich their Estates ; they are more plentifully supplied with their Manufactures, and the Product of their Estates find the better vent when the Poor have Money to purchase them : This makes their Tenants abler to pay their Rent, and fills their own Pockets,

If then the encouraging of Trade and Manufactures be the interest of the Subjects of *England*, and the Care of such Manufactures and Encouragement depends on the Laws which are made for the

the promoting such a Trade, it ought to be the care of the Country to make choice of such Members as not only understand their own Interest, but will be faithful and just in executing that Duty they are intrusted in. And since the Advantage of the People of *England*, whether Church-men or Dissenters, is so jointly concerned together, and both Sides have equal Right and Interest in promoting the good of their Country, it matters not, or at least it ought not, whether those Members are Church-men or Dissenters, if they are honest and good Men, and value the welfare of their own Country, or esteem their own Interest; for which Reason I cannot but wonder that there should be so much Contention about the electing Members of Parliament, or that it should be esteemed a Party Business, as if they belonged not to one Country, and had not their Interests in Common: Can one part of the Country have an Advantage and the other not partakers of it? As long as they all are allowed the same liberty of Trade, and equally free of the same Privileges, can one half of the Kingdom flourish, and the other suffer? Or can the other decay and the

the rest not be the worse for it? But, as we have shewn above, since the Interest of the Church and Dissenters seem to be depending on the same bottom, I cannot see why they ought not to promote their Common Interest. If the Church out of Malice to Dissenters should give away the Trade of the Nation, would not they themselves suffer for it? And if on the contrary the Dissenters should discourage their own Manufactures, it would be equally disadvantageous to both. As therefore in respect of the Common Good both Parties are equally concerned, it is but reasonable they should unanimously concur in promoting the Interest of the Nation, not only for the Reasons abovementioned, but the following.

And *First*, because from what we have said above, it appears that there is but little difference betwixt the Church and the Dissenters, and therefore they ought to live together like good Christians and good Friends.

Secondly, Because when a Kingdom is divided among themselves it lessens and weakens the Interest of the whole.

Thirdly,

Thirdly, Because when a Kingdom is divided amongst themselves, it gives advantages to an Enemy to impose upon them the more, and affords them an opportunity of sowing Discord and Dissensions among them, and of encreasing their Differences.

Fourthly, Because when a Kingdom is united, they more vigorously oppose their Enemies, who have less hopes of prevailing against them.

If *England* and *Scotland* had been united in Interest and Friendship as well as Government, the Pretender had never offered at an Invasion some Years ago; and if one should ask a Reason why he should be encouraged, it might easily be answered from what we have offered; yet a solid Reason is altogether unintelligible; for had the Dissenters in *Scotland* been governed by a *Roman*, they would have soon found the *Roman* Impositions insufferable, and much more ingrateful than the Church of *England*, whose Principles contradict not a perfect Amity and Friendship.

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When a Country is united, and the Members live in perfect Amity and Friendship, it presently prospers and flourishes : Thus we see the States of *Holland*, though their Subjects are of different Perswasions, fall not out about Religion; but are united in their comon Interest, and regard their common Advantage instead of private Contentions. But in *England* when we have no Enemies abroad, we are always contriving how to make Enemies at home, and thus destroy our own Quiet and Tranquility. Our Ministers Preach up Love and Friendship, Religion and Christianity urge the same, and our common Interest recommends Unity instead of Faction, but when once Divisions and Contentions arise, we rather chuse to be Obedient to our Enemies, than concur in Friendship with our Neighbours. But should we lay ourselves under their Hands, should we accept of a *Roman* to rule over us, we should find ourselves soon unhappy both in Church and State: We need not fall out about Church or Dissenters, but would have Popery to determine the Dispute; and to unite us into one Mind; we

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need not dispute or make Party Interest about Trade, and fall out about such Matters, for as now each Party would engross the whole, then both Parties would be unconcerned in such Affairs soon, without they quitted their Consciences and forsook their Religions.

If these then be the Consequences of our Jars and Animosities, how much better had we live quietly and friendly together; and as both the Church and Dissenters are thus united in Interest, against the *Romans* which would willingly destroy us both, had we not better concur in what we do; esteem one another as fellow Subjects and Christians, and take united Care to promote our Temporal Interest as well as Spiritual Liberty.

Hitherto we have considered the Interest of *England* in respect of Domestick Affairs, from whence it appears, that it depends on the amicable Agreement and concurrence of the Church and Dissenters, both in respect of Religion and Policy, and that any Foreign Power which may encourage Popery is against them both: We have shewn how inconsistent
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Popery is with both ; and that if our common Interest depends in Religion, on both their friendly Agreement, the dispensation of our Temporal Interest must do so likewise. And that both our Spiritual as well as Temporal Welfare, depends on the continuance of a Protestant Succession ; and therefore whoever endeavours to promote a Popish Succession in Government, must be Enemies both to Church and State, and the common Good of our Country : Whoever seeks to sow Differences between the Church and Dissenters, are disturbers of our Quiet and Tranquility, and must aim though very indiscreetly, at some private, not the publick Good, and therefore ought to be esteemed Enemies both to the Church and Government.

Having thus far considered the Interest of *England* in respect of private Matters at home, we shall in the next place proceed to take Notice of the Interest of *Great-Britain* in regard to Foreign Interest. How our Interest lies in respect of Trade hath already been represented by those who understand that Part of our Interest better than I can pretend to ; nor

shall I offer to find fault with the particular Management of the late Treaty ; no doubt but it was time to conclude an Honourable and Lasting Peace. The Kingdom had a long time laboured under a Tedious and Bloody War ; yet had the War continued, the *French* might have been obliged perhaps to better Terms.

But we shall forbear saying any more upon that Subject ; what hath been done no doubt was designed for our Advantage, and if we take Care to prevent future Contingencies, may perhaps be lasting, and prove Happy and Successful ; however had the Empire complied with the Peace, it had been more promising Hopes to *Europe*.

But to pass the Consequences of that by at the present, we shall only consider how the Interest of *England* may be preserved, and the Protestant Succession, upon which our future Hopes chiefly depends, secured. Upon conclusion of the Peace the *Pretender* is Banished the Kingdom of *France* ; he is moved off at such a vast distance that it can give no Umbrage to *England* ; yet as long as the War continues betwixt
France

France and *Germany*, if the *French* should upon a Signal Victory, make too great an Incurſion into the Empire, and be loth to return without a Conqueſt, if then the Emperor ſhould not be able to reſiſt them but reſign his Empire, who muſt aſſiſt him and reſiſt that Power? If then the *Pretender* ſhould ſteal into the Army *incognito*, yet no doubt but the King of *France* would be ſo juſt to his Treaty with us, as not to encourage or Proteſt him; and tho' the *French* daily entertain the beſt of our Diſbanded Soldiers in their Service, yet it is impoſſible the *Pretender* ſhould get amongſt them without being known, and if he ſhould, they will never have a mind to return Home again, or if they do, they will not be ſo mad as to take him along with them; this we need not be afraid of, we are at Peace with *France*, and the French King will keep his Treaty inviolably; it is above the Honour of a Crowned Head to break his Word tho' never ſo much to his Advantage; he hath now made a ſtronger Reſolution than ever, and *Romans* cannot break a Promise without the conſent of their Priests and a certainty of Forgiveneſs; and the Priests will never be willing to bring *England* under their

their Power, tho' they have formerly so much endeavour'd it ; so that we are absolutely safe upon this Treaty. There is no hotheaded Party in *England*; that would be willing to encourage them, which adds to our Comfort.

But however it may not be amiss to propose such Measures as may secure our future Felicity, and render our Liberties more secure. The first Step to this will be to promote Peace and Unanimity at Home ; and since, as we have observed at Home there is so little difference between the Church and Dissenters, that one would think would be no hard matter to effect, especially if both Sides consider, as it appears from what we said before, how far their Happiness depends on their joint Interest ; for if we have no Divisions at Home, if both Parties concert Measures unanimously how to be Happy, they may easily be so ; nor will any Foreign Power be encouraged to assist the *Pretender*, when they see us united, and resolved to pursue our mutual Interest. Our Divisions at Home are the greatest Encouragement to our Enemies Abroad, who will not boldly attack our
United,

United Force. The *Pretender* may Hunt in *Lorrain* without catching Hares in *England*, if we are all of one Mind, and consider the Common Good.

It were to be wished further, that *France* and the Empire were at Peace, and that those Men that are entertained in the French Service were employed at Home, which might be serviceable to ourselves; were Trade once settled, and every thing circulated in its proper Channel, no doubt but they might be employed. But these things I shall leave to the further consideration of those who best know how, and in whose Power it is both to promote Unity at Home, and to take effectual Measures to defend us from any Insults from Abroad: And as it is in the Power of the Subjects of *England* to live in Unity, it is the Wishes of every one who regards the Good of his Country, and prefers it before the Interest of Foreigners.

F I N I S.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

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